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ABSTRACT

This volume, the second in a series, contains the work of a seminar that explored relationships among values in society, values in schools, and the personal and social development of young people. By reflecting on some philosophical aspects of values, looking at strategies for the development of values-conscious young people, and considering means of promoting awareness of values across the curriculum for pupils aged 5 to 18, participants came to a better understanding of how education systems might promote mutual understanding, a concern for fairness, honesty, and responsibility. Three individual topics were discussed: (1) values in education; (2) values and personal and social development; and (3) a case study from Ontario, Canada dealing with strategies for the values agenda. The paper for the first topic defines a value as a principle or set of principles that are consistent and that inform and direct one's actions and activities. Values promoted within school education in Scotland included appreciation of learning, respect and caring for self, respect and caring for others, a sense of belonging, and social responsibility. The second topic compares Scottish and Finnish views on how to integrate the development of personal and social skills into the curriculum. The paper on the third topic, a case study, seeks to describe a single long term strategy in one small education authority. After three years, vandalism had declined significantly, the number of parent volunteers in the school had increased, teacher morale was higher, student teacher rapport had improved, discipline problems were reduced, and student conduct in the neighborhood had improved. (DK)

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CIDREE

# Consortium of Institutions for Development and Research in Education in Europe

## Volume 2

## Values, Schooling and Society

Consortium of Institutions for Development and Research in Education in Europe
CIDREE

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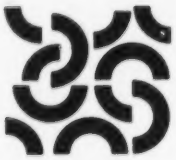
# Consortium of Institutions for Development and Research in Education in Europe

## Volume 2

## Values, Schooling and Society



Consortium of
Institutions for
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in Education in Europe
CIDREE

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May 1991

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# Foreword

This report is one of a series of publications arising from the first year of seminars organised by the Consortium of Institutions for Development and Research in Education in Europe (CIDREE).

In October 1990 a seminar entitled "Values, Schooling and Society" was held in Glasgow. Organised jointly by the Scottish Consultative Council on the Curriculum and the Scottish Council for Research in Education it addressed a range of issues associated with the place of values in school education. This volume is a drawing together of the papers given at the seminar and the range of issues that developed from discussion and workshop groups. It has not been possible to provide an adequate account of the rich and wide-ranging discussions that took place. The intention is simply to convey in a straightforward manner the main ideas raised.

The evaluation of the seminar indicated that the format and content were appropriate to all participants. Indeed, one consequence of the workshop has been the establishment of a collaborative programme on "Values in Education" involving a number of CIDREE institutions.

In addition to the seminar papers an important paper by Heinz Schirp of the Landesinstitute für Schule und Weiterbildung is included as an appendix. Heinz Schirp was due to participate in the seminar but was unfortunately unable to attend.

The Scottish Consultative Council on the Curriculum and the Scottish Council for Research in Education are indebted to the Gordon Cook Foundation for the financial support which made the seminar possible.

# Introduction

*By Ian M. Barr*

Erich Fromm in his book "To Have or To Be" talks of education for "having" and education for "being". In our technological world it is sometimes argued that much recent educational reform takes a dangerously short term view of human life and aspirations. Education is regarded as essentially about "having" where knowledge is a commodity to be acquired rather than a resource to be shared and developed.

Knowledge is, of course, not just about facts; it is about skills, competencies, attitudes and values. An education for "being" is concerned to develop individuals' talents and capacities in a context of community and interdependence. Such a view of education cannot fail to consider the importance of values.

The third CIDREE seminar explored relationships between values in society, values in schools and the personal and social development of young people. By reflecting on some philosophical aspects of values, looking at strategies for the development of values-conscious young people, and considering means of promoting awareness of values across the curriculum for pupils aged 5 to 18, participants come, hopefully, to a better understanding of how education systems might promote mutual understanding a concern for fairness, honesty and responsibility.

# Topic I: Values in education

## Starter paper for discussion and development, by Keith Robinson, SCCC*

### 1.1. The Nature of Values

Values are inseparably linked with our fundamental beliefs and attitudes and form the basis for personal and social conduct. They have the most profound influence on the development of our personalities. Although it would be difficult to achieve complete agreement on the exact meaning of a "value", the following working definition is adopted for the purpose of this Paper. "A value is a principle or set of principles which are consistent and which inform and direct our actions and activities."

When we "educate" or "teach", we communicate values. The very existence of a school, or of a systematised educational structure is a statement of value: it demonstrates our belief that it is necessary and valuable to enable young people to learn. What we choose to enable them to learn is a value judgement. We select certain elements of our culture, we ignore others. In according esteem to those elements, we reflect the values of our educational system: In establishing a set of values within education we have to take account of the influential factors such as the values of the home and those of the media.

Values permeate all educational activity. Every decision or action taken within the process of education - whether it be by government department, education authority, school, teacher, parent or the child - reflects and communicates values. Whether in policy decisions affecting a whole nation, in the close relationships between teachers and pupils in classrooms or in the nature of communications between school and home, values determine attitudes and influence priorities.

Values are not always held consciously. Much of our conduct is shaped by values unconsciously held and consequently unexamined. Indeed, the values that operate in our system of education are rarely explicitly stated. What our school system is for, and what particular schools seek to achieve beyond the immediately instrumental, is rarely made entirely clear. School handbooks and brochures frequently make reference to aims and intentions in brief and cursory terms. Policy documents tend to express aims in terms of the acquisition of knowledge and skills and of personal and social development in ways which assume consensus about underlying fundamental values. However, the radical critique of education, which has developed across Europe, and throughout the Western world as well as in the UK, goes beyond questioning system efficiency. It questions why as well as how. Curriculum policies for compulsory education inevitably carry powerful implications for the values which the system serves and seeks to promote. These forces operate at all levels from broad social policy to classroom and even to selection of content. It is important, therefore, to determine, as far as we are able, what values we adopt, communicate and promote - and then to decide consciously and explicitly what values we should adopt, should communicate and should promote.

* This is an amended version of the paper given at the Values Seminar

We are unlikely to achieve total consensus on values. Nor would we seek this. Very important differences exist in society between, for example, adherents of different religions. Whilst recognising this we should aim for a statement of what values we, as individuals, share, in the secure knowledge that our humanity gives us more in common with each other than any ideologies that may differentiate us. We should recognise that values will be derived by some from religious belief whilst for others life experience will be a more potent influence.

### 1.2. Values in the School Curriculum

In opening up the question of values, the Scottish Consultative Council on the Curriculum will inevitably open up an area of potential controversy. There are those who argue that in order to avoid controversy, it is better to leave values unexamined. We cannot accept this view. Society is changing and values are changing with it; so it is essential that as the basis for consensus inevitably shifts, the Council keeps values in the curriculum under continuous review.

To examine values in the school curriculum can also create apprehension. There is fear that any commitment to an explicit statement of values might be used as an instrument of social control, as a device to stifle dissent, and to entrench currently received ideas. We take the view that this danger is best met by being aware of the implicit values in society so that they may be subject to scrutiny, questioning and, if necessary, to change.

Values in the school curriculum have their own special character, although they will reflect, and overlap, the values of society on the one hand, and the values of personal conduct on the other. While aspects of personal and social development with a particular concern for moral issues may be the arena in which values are expected most readily to be discussed, that arena is not necessarily more important for values than other parts of the formal curriculum; nor is the formal curriculum more important than the informal. We would argue, indeed, that the most important expression of a school's value system is in its so-called "hidden" curriculum - in the ethos of the school and its community.

Even to attempt to describe and define values in education, or in social and personal life is to enter a controversial area. Are there unshifting fundamental values, or are values relative? Is there a hierarchy of values? Should one attempt to resolve conflicts between values (for example between honesty and compassion)? Are there sources of authority for values which are unquestionable? Should we construct a value system for ourselves in our own circumstances? Is it necessary to modify values as changes take place in our world, and in our own circumstances?

The Council believes that at national, regional and school levels there should be consideration of values so that they may become a principal criterion for the conduct of our educational affairs - which values are promoted, how they are conveyed, the contexts in which they are acquired; relationships among learners, between teachers and learners, among teachers and between the school and the community. Similar considerations should, of course, shape policy making; and policy makers at whatever level should be accountable to society in terms of values.

Though there is no likely agreement about the ultimate authority for the values we adopt in education, for any school the immediate authority is the community which it serves; the community of learners, teachers and other staff, parents, guardians and the public of the locality. What we hope may be achieved for each school, through widespread discussion, is a clear and dynamic statement of values essential to the well-being of all of its pupils and the society in which they are growing up.

With this in mind, the Council has adopted the following statement of position as an expression of its own sense of the values it seeks to promote. This statement may provide a basis or starting point for somewhat similar statements from education authorities and from individual schools and their communities. It is offered primarily for that purpose in the expectation that through processes of discussion, amendment and adjustment to the needs of individual communities, clearer understandings of and commitment to shared values will emerge.

The Scottish Consultative Council on the Curriculum is committed to assisting the promotion of the following values within school education in Scotland and states its position in the following terms:

*Appreciation of learning:*

The Council is committed to help learners to develop an appreciation of learning which includes:

- a commitment to learning as a life-long activity;
- a developing understanding of the nature of knowledge and how it is constructed and used;
- self discipline, independent thinking, aesthetic sensitivity;
- the development of skills which help individual pupils to reach their full potential;
- a developing understanding of the importance of a cultural perspective, respect for truth and freedom of expression as foundation elements of a democratic society.

*Respect and caring for self:*

The SCCC is committed to help learners to develop respect and caring for self which includes:

- self-esteem and a feeling of self-confidence;
- an accurate assessment of personal strengths;
- responsibility for self;
- the ability and drive to develop towards full human potential.

*Respect and caring for others:*

The SCCC is committed to help learners to develop respect and caring for others which includes:

- recognising that every person is a unique and worthwhile individual;
- valuing racial, ethnic and religious diversity;
- learning and appreciating the skills and sensitivities through which respect and care are expressed.

*A sense of belonging:*

The SCCC is committed to assisting learners at school, their parents and guardians to a recognition that they are valued, contributing members of a caring educational community. In addition, it seeks to promote recognition that pupils in school belong to a variety of caring communities which include:

- families, which are generally the first communities children experience and which are the foundation of the child's sense of belonging;
- religious and cultural communities which also have a profound influence on many children;
- the local community;
- the wider communities of Scotland, the United Kingdom, Europe, and the world.

*Social responsibility:*

The SCCC is committed to develop among all learners personal responsibility in society at local, national and international levels. This includes:

- developing skills and attitudes which enable citizens to contribute to the process by which society continues to clarify, review and improve its own values;
- respecting democratic processes by which differences of opinion are resolved non-violently within society;
- respecting justice;
- respecting and caring for the environment;
- appreciating the ways in which wealth is generated and the impact of wealth creation on the world community and on the environment;
- developing ways whereby individuals and groups can contribute to the well-being of the world community;

### 1.3. From discussion to development

The SCCC considers it vital that young people should emerge from formal education with a clear sense of their own values and those of society and with an enhanced sense of personal and social responsibility. The Council commends to education authorities and school managers the following strategies for clarifying values and enhancing responsibility.

These ends cannot be achieved through classroom teaching alone. This is a task in which the whole educational community should engage.

All those involved - managers, school boards, staff, parents, pupils and others should:

- consciously seek to make their values more explicit;
- to this end engage in a process of preparing a statement of values appropriate to the community of the school;
- seek to make practices congruent with these values;
- keep values issues and statements under continuous critical review.

The evolution of a statement of values may derive from existing stated aims of the school. School rules might be examined for the value messages they carry; or be recast, as in some schools, as a statement of the rights and responsibilities of all members of the school community.

Classroom activities in values will not be effective, no matter how skilled the teacher or how excellent the materials, unless they take place in a genuinely supportive environment - in a school which as a community is trying to live out its own understood values system.

Teachers should recognise that the values they reflect are most powerfully expressed by how they relate to learners: in how they talk and communicate; in how they share knowledge, skills and ideas; in the expectations they indicate to the learner.

A particular aim might be considered across the curriculum. For example, if "independent thinking", or "the ability to work with others" or "personal responsibility" are stated aims, how in fact are these or any selected one of them promoted in the life of the school?

There is hardly a limit to the starting points in such an enterprise, and it is not for the Council to determine what these should be. It does, however, invite education authorities and schools to take initiatives in this field, and to share their experiences so that a positive and enthusiastic dialogue can be promoted.

The Council itself is committed to, and maintains resources dedicated to, an ongoing programme of supporting the development of values in education.

## Topic I: Response by Monica Taylor, NFER

When we talk of cultural values which culture are we talking about, high or low, religious or secular? If we are, in fact, all members of minority groups and, if so, where and how is the balance to be drawn between minorities and majorities. "Values" is an umbrella term and there is a need to ask what values we are talking about and whose values are important or right and which values should be used in our discussion?

While agreeing that "the values that generate in our system are really explicitly stated", there is a need for schools and curriculum development institutions to scrutinise and devise their own politics and views on the values agenda.

Monica Taylor argues that from her own experience it is the process of development which is important and not the final conclusions. It is more important to travel than to arrive, the process is the main educative experience. But, it has to be recognised that values often conflict and it can be very difficult to monitor the ways in which values are promoted and consolidated. Even if deficiencies in values implementation can be identified, how are such lapses to be dealt with - by creating sanctions or breaking them? Equally challenging is the need for values to amend in response to change. Values are not static. Related to this is the "hidden curriculum" in schools. It must be asked if this "hidden curriculum" allows learners to express needs and interests and whether or not teachers are aware of or know of these interests and needs. It is important that pupils have a say in deciding which values are important instead of finding themselves in situations where it is assumed that adults know best. This should not be taken to mean a conflict between the empowerment of pupils and a reduction in the power of teachers.

In conclusion, Monica Taylor emphasised the problem of "what values?" as there is not fundamental agreement about basic moral principles. We must acknowledge that although there is a content base for values education it is the procedures that need to be more carefully considered. Practical democracy is of very great importance and requires that teachers talk to young people.

## Topic I: Issues and questions arising from the SCCC position statement

The discussion and workshop sessions following the presentation of Paper No. 1 raised the following points.

- Before the term "value" can be applied to any context it must be described or defined in ways that allow consistency in its use.

- In school education it is important to listen to the values which children hold to be important.

- The school as an institution has a responsibility to promote and support a positive ethos in which values are clearly stated and understood. Such an approach respects the right of individual schools to develop value systems which are distinctive.

- Our practice is not necessarily consistent with our values. Schools have an obligation to help learners recognise this mismatch and encourage learners to increase the cognisance between values and practices.

- The assumption that values education is the job of the school must be inspected. To what extent are teachers in a good position to deal with values in education, since they have knowledge of subjects rather than PSD? (PSD = Personal and Social Development.)

- Teachers transmit values unconsciously and these can often conflict with the values brought to school by the pupil.

- Teachers should in their initial period of training be made aware that they are as teachers involved in the process of values education. Equally they should be trained to listen to children; to recognise their values and not simply --- adult values on children.

- The school must work on and attend to the question of the values which it transmits. It is the responsibility of school management to ensure coherence in the provision of values education throughout the school.

- A major theme which runs through social and moral education is the need for recognition and awareness of the factors which impinge on young people; the media, the community and the home, and that powerful values and moral positions are derived from these.

- Schools can be inspired by statements on values published by national curriculum agencies. Although schools might reject the particular detail provided in a national statement it could still be inspired or motivated by such a statement.

- The curriculum can convey values to different pupils. It can suggest, for example, that those with well developed cognitive abilities are more valued than those with other abilities.

- The "good" school has concern for evaluation of its values positions and the development of values education.

Out of this complex of issues three general questions were identified.

1. How important is an institutional approach to values?
2. How visible is an institutional approach?
3. To what extent are teachers capable of dealing with the complexities of values education?

# Topic II: Values and personal and social development

Starter paper by David R. McNicoll, SCCC

An SCCC pamphlet, which is intended to assist schools to explain to parents and pupils the nature of the curriculum in Scottish schools, begins with this statement.

"The curriculum is not just about learning facts and developing skills. Good relationships among pupils, between pupils and teachers, between teachers and parents and between the school and the local community contribute to children's personal and social development. Children have to learn how to co-operate with and understand other children; how to acquire healthy habits and attitudes, how to distinguish between rules, rights and responsibilities; how to show enterprise and engage in competition; how to solve their own problems and make decisions; and how to care for the environment."

Each sentence and clause of that elementary statement is loaded with value judgements and is ripe for discussion about personal and social values at any level. The statement comes right at the beginning of the pamphlet because ...

The SCCC considers Personal and Social Development - along with the development of learning (or process) skills - as the most fundamental elements of basic education: more essential than the "knowledge content" of subjects.

The SCCC maintains that personal and social development is of such importance that it cannot be left to specialist teachers alone. Thus ...

The development of personal and social skills is the responsibility of every primary teacher and of all specialist teachers in secondary schools.

The responsibility is extended more widely:

Social and Personal skills are developed not only within the classroom, but also in school corridors and clubs, in the playground, on the playing-field and, most important, in the home. Parents, friends, the local community and the media all contribute to these wider aspects of the curriculum.

And, finally, responsibility is widened to society as a whole:

Children have educational experiences both in and out of school. Quite a small proportion of a person's education takes place in school.

Increasingly, however, society expects aspects of PSD to appear within the school curriculum:

- health;
- rules, rights and responsibilities;
- equal opportunities, understanding and tolerance;
- care of the environment;
- critical appreciation of the media;
- guidance related to everyday living and future employment.

Education reports contain endless lists of qualities, values and attitudes which ought to be fostered in the ideal school.

An infinite number of pressure groups feel that their particular interest, concern or value should figure as an essential feature of the curriculum of every school:

- consumer education;
- traffic education;
- anti-racist education;
- peace education;
- media education;
- drug education;
- education about disability;
- education for parenthood;
- sex education;
- death education.

No doubt, the school curriculum has to be sensitive to the changing needs, aspirations and follies of society.

Equally, society has to appreciate that there are limits to the capacity of the curriculum and the resources of any school staff to encompass all matters, however crucial these may be.

So there is little difficulty in identifying the importance and the content of social and personal development.

The overwhelming difficulty is in delivery.

This workshop is about delivery of personal and social development in the context of the school curriculum 5-18.

The SCCC has advocated a 3-fold approach or strategy:

- **permeation** throughout the curriculum, delivered by all teachers, at all stages for all pupils;
- **curricular inserts** planned within suitable contexts or courses, taught by most teachers at most stages for most pupils;
- **specialised courses** offered by the school, chosen by interested pupils and delivered by special teachers usually at later stages (post-14).

**Permeation**

May be planned but is often most effective when the teaching or the experience is spontaneous and unplanned. The teaching skill is to capitalise on, or exploit, an incident or situation which can illustrate a behavioural principle, an emotion, an attitude, a value, or a moral dilemma. This is a teaching skill of the highest order.

In the workshop groups you will be invited to provide examples from your own experience - perhaps as a teacher, perhaps as a pupil - of permeation of this nature.

**Curricular inserts**

There can be few, if any, subjects (even mathematics) which do not include content which contributes to personal development or social experience.

In the workshops you will be invited to consider a specific subject and identify essential components of that subject which, equally, contribute to one or more elements of PSD.

**Specialised courses: of 10-20-30-40 hours**

In your workshops you will be invited as a group to draw up a list of short specialised courses within the field of PSD which you consider would be attractive and useful to some pupils in the 12-18 age group and which they could choose in relation to their own interests as individuals or in career terms.

These are the 3 strategies which Scottish schools are currently being encouraged to develop. But we believe that a fourth strategy is essential to the implementation and success of the 3-fold strategy: the curriculum audit.

Curriculum audit

This is a management task for promoted staff at departmental and school levels. There are five stages of the audit:

- Discuss objectives and strategies relating to PSD with the whole staff;
- Establish actual and potential contributions to PSD from existing courses;
- Identify gaps, overlap and progression in the provision of PSD;
- Achieve a satisfactory balance between permeation, curricular inserts and specialised courses;
- Monitor and evaluate the effectiveness of delivery.

A fifth strategy is about to be trialled in Scottish schools. This will form the basis of the third session and workshop.

# Topic II: Response by Veikko Lepistö, NBGE
# The conception of knowledge - a Finnish view*

In responding to the paper on Values and Personal and Social Development Veikko Lepistö raised a number of questions on the nature of schooling and society as well as, more particularly, the conceptions of knowledge. The following extract from a recent publication from the Finnish National Board of General Education provides a helpful conception of knowledge which is broader and more inclusive than than often used in school settings.

## 1. Introduction

The constant and rapid increase of information both available and necessary for man sets new demands also to instruction given in school. To an ever-growing extent we have to consider what kind of knowledge should be taught during the school years, which are of decisive significance from the point of view of man's cognitive development. We have to ask what knowledge and didactic measures best advance the accumulation and use of knowledge capital. The readiness to absorb, understand and use knowledge has become a central question in school instruction.

Attempts have been made to enhance the adaptation of school to the information society by increasing the application of instructional technology in schools. Yet excessive information easily conceals true knowledge and obscures the conception of what knowledge is. The use of technology, in spite of its merits, presents an exaggerated picture of its real significance for the assimilation of the fundamentals of actual knowledge. In the information society knowledge has run into danger. That is why we have to give more emphasis to knowledge itself, rather than adapting to the information society on its own terms of information overflow.

The emphasis on the significance of cognitive activity has also been opposed because values and feelings are thought to be detached from knowledge. In fact they are connected with all thinking, and thinking is present in all cognitive acts, just as it is present in other activities, too. The complex structuring of reality by means of knowledge and thought also enriches one's emotional life and set of values.

The problems of cognitive education are not to be found primarily in the disproportion between knowledge, feeling and activity. They lie, rather, in the prevailing static conception of knowledge, which creates a passive attitude towards it. Knowledge is thought to consist of unchanging information units, which are passively accepted by the pupil.

In contrast to this passive and static conception of knowledge, an active and dynamic conception of knowledge has been introduced. This view emphasises the

* Extract from "The Conception of Knowledge", Voutkainen, Mehtäläinen and Niinilauoto, National Board of General Education, Helsinki 1990.

role of an individual as a processor of knowledge and an active analyser of the surrounding reality. Such a conception emphasises knowledge found through active search, creative learning, cognitive skills and thinking skills.

The conceptions of knowledge underlying the teaching and learning processes are at the moment primarily defined according to the stress placed on the various factors of these processes. The pupil's own activeness has been emphasised; yet not much attention has been paid to the nature of knowledge itself.

It is knowledge, however, that ultimately determines the goal of the teaching and learning processes. School is still the central institution of the information society, and its task is to enlighten man and to teach knowledge that has been substantiated, together with skills based on that knowledge. An essential approach to the problems of cognitive education is to start from the concept of knowledge itself and the knowledge conceptions or theories of knowledge resulting from its various interpretations. Thus we have to find out what knowledge is. What are its constituents? How is it understood? What is the position of knowledge and the conception of knowledge in learning and teaching processes? This is an extensive problem, but it cannot be evaded.

## 2. The significance of conceptions of knowledge

In his social environment man frequently comes into contact with different types of knowledge conceptions. He carries them with him and encounters them, e.g. in learning situations. It is possible that the knowledge conceptions of the authors of curricula and textbooks, of teachers and pupils, deviate from each other in a way that makes learning in the true sense of the word, impossible or difficult. The goal is then not attained by teaching. In order for effective interaction to exist between teacher, textbook author and pupil, their conceptions of knowledge have to be equivalent.

As he studies, the pupil experiences what it means to learn, and enters into some kind of verbal interaction with his teachers. If these learning experiences remain consistent and the outcomes are positive, e.g. in the form of good grades and attention from the teacher, the pupil gradually begins to favour certain kinds of learning habits. These in turn have an effect on how things are learned, which aspects of knowledge become prominent, and what kind of an overall picture is formed. The teacher's conception of knowledge may thus unconsciously be transmitted to the pupil, and this may expand or limit his cognitive activity.

Both teaching and learning today are generally directed by an unconsciously acquired conception of knowledge. It has been created and supported partly by the very different expectations which various interested circles have expressed concerning school. These expectations affect school practices in such a way that certain unfavourable characteristics (e.g. being passive, static) maintain a conception of knowledge which remains in fact present in school even though it has not been presumed in the curricula.

## 3. Knowledge

In the Finnish language the word "knowledge" (tieto) originally meant, e.g. knowing the way. Knowledge for the ancient Finns was something that helps you get there. Old riddles have many phrases which describe the differences between knowledge, ignorance, belief, certainty, uncertainty, supposition, doubt, erring and lying (e.g."Supposing is not the same as knowing"). They indicate that man has in his use a more or less well organised conception of what knowledge is and what it is not.

However, it is difficult to present all these nuances of meaning in terms of a uniform system within man's conscious control. People have tried to do this for more than 2,500 years.

During Antiquity the concepts knowledge and skill were quite close to each other. The skill to bring about or produce a certain outcome, and the knowledge of the essential nature of that outcome, were combined. Thus for instance a teacher's knowledge is part of his skill at making pupils learn. The increase in the theoretical content of skills is a common feature in the development of human culture. Expertise, i.e. knowledge that pertains to the learning or effectiveness of a skill, is gaining an increasingly significant position. The terms scientific knowledge and everyday knowledge are also generally used for keeping the different nuances of knowledge apart.

Because of the different views and emphases it is difficult to define knowledge unambiguously. A relevant starting point for the use of knowledge in school instruction even today is offered by the so called classical definition of knowledge: knowledge is justified, true belief. Thus knowledge differs from fallacy or error (which is false) and supposition (which has not been properly substantiated).

Knowledge - in order to be knowledge - must in principle have public or generally acceptable grounds, which render it worthy of rational belief. Sometimes a precondition is added to this definition of knowledge: knowledge must be "of the essence" or in some respect important or significant. This extra precondition creates a problem: How can the essentiality or significance of knowledge be defined?

## 4. The characteristics of different conceptions of knowledge

A conception of knowledge consists of whatever is included in the contents of the concept knowledge, how "knowledge is understood", how one responds to it and how one applies it or imagines it to be applied. A conception of knowledge is manifest in an individual's cognitive activity.

Different conceptions of knowledge can be distinguished, and they can be classified at least on the basis of the following features or "dimensions":

1. the method of acquiring knowledge (experience/reasoning);
2. justification of knowledge (acceptance without criticism/demand of justifications);
3. static/dynamic;
4. passive/active;
5. skill/knowledge;
6. appreciation of knowledge (immediate benefit/intrinsic value);
7. disconnected/holistic.

## 5. The conception of knowledge underlying school work

### *5.1. What kind of a knowledge conception has school been criticised for?*

School instruction, teaching materials and curricula have often been criticised in a way that can, in fact, be said to focus on a certain conception of knowledge. Yet this criticism has not been sufficiently aware of the fact that the deficiencies attacked concern such a knowledge conception, which influences instruction as a whole. One result of this is the difficulty of implementing the improvements suggested, furthermore whenever such suggestions have been made they have been limited ones directed only at isolated features of the conception of knowledge, such as an emphasis on activeness, working on one's own and visualisation.

The conception of knowledge can vary to a great extent among teachers, in different subjects and textbooks. But the criticism that has been raised against the prevailing knowledge conception at school focuses on its superficiality, which is manifest in the following features:

*5.1.1. Passive qualities*
Tests, for instance, are restricted to memorising and retrieving isolated facts, figures and rules in areas where other forms of activity could also be possible (such as individual, initiative, argumentation). Insufficient attention is paid to developing pupil's thinking and the skills of information processing. The mere dissemination of knowledge is considered sufficient.

*5.1.2. Static qualities*
The focus is on isolated, unchanging facts and classifications, instead of on theoretical knowledge dealing with the regularities of change. The concepts to be taught are not relevant to reality. They are simply results of various classifications and can be remembered only by rote learning. Classification is, of course, important as a preliminary stage in the formation of knowledge: it helps in placing the concepts of a given field of knowledge in some kind of order. But classification alone is not sufficient, because it lacks dynamic knowledge dealing with changes and their invariances.

The opposition to instruction based heavily on factual knowledge generally takes the form of the claim that such instruction is too "theoretical": in contrast to "theoretical" teaching the school should pay more attention to the development of creativity and practical skills. However, this "theoreticalness" of school instruction is actually a reflection of its static nature, the real opposite of which is dynamic.

*5.1.3. Lack of criticalness*
No attention is paid to the origin, certainty and reliability of information. Pupils are not encouraged to estimate the degree of reliability of given information - and this ability therefore remains underdeveloped. Pupils do not become accustomed to demanding reasons or justifications.

*5.1.4. Conceptual vagueness*
This is closely connected to passiveness, static qualities and lack of criticalness. The number of concepts is traditionally held to be more important than their preciseness. The more abstract the concepts are, the more detrimental is the lack of attention given to the qualities of the concept or to checking that the pupil truly comprehends the concept. Available abstract concepts are not linked to their concrete and illustrative origins. Neither are abstract concepts always comprehended as concepts composed of other concepts. Concepts are insufficiently analysed; instead, a concept is simply given a name, whose fundamental criteria remain obscure to some pupils. This leads to ambiguous verbalism. One learns to manipulate fluently terms, whose meaning is not really understood. They do not necessarily even have distinct characteristics: they are mere mental pictures. Teachers often find it difficult to realise this "lack of understanding". They have their own images of the concept, and the pupils their own.

*5.2. Towards a changing conception of knowledge in the school.*

Knowledge is in many ways related to almost all mental activities in human beings. That is why a sufficiently precise and universally accepted conception of knowledge is so difficult to attain. However, the seven dimensions of the conception of knowledge described, above in section 4 probably suffice as a basis for the planning and evaluation of cognitive instruction. They allow us to define a conception which may be called changing, progressive or innovative. The name emphasises both the

dynamic nature of this knowledge conception and the continuous need for developing it further. The features typical of this changing conception of knowledge are as follows:

*5.2.1. Dynamicness*

We live in a world that keeps changing. This stresses the educational importance of knowledge of regular change, insofar as such knowledge exists. This in turn means that we should study laws and regularities, construct "theories" and apply them. The possibility of application brings knowledge alive, and it is this difference that is essential from the educational point of view, in comparison to the static conception of knowledge. Furthermore, the ability to master knowledge of change can be achieved only by studying the regularities of these changes. Via the teaching of regularities, dynamic instruction includes thinking skills that do not otherwise receive enough attention.

If we wish to change things, or the world itself, knowledge of the unchanging is not sufficient; we need information particularly on change and its cognitive control A dynamic conception of knowledge presupposes increasing activeness both from the teacher and the pupil. If there is no activeness, we easily slide from dynamic to static knowledge.

*5.2.2. Activeness*

Instruction based on an active conception of knowledge has been organised to leave room for the pupil's own initiatives (to raise questions and set about solving them independently) both in acquiring and using information. It is important to give pupils a chance to present and justify arguments, because this develops consciousness of the formal aspect of thinking. It also keeps up and stimulates children's and adolescents' natural desire for knowledge. If the pupil continuously experiences his desire for knowledge as a disturbing factor in instruction, as something which hampers planned progress, and if he is constantly confronted with "umproblematic" textbooks, his desire for knowledge gradually fades. The pupil's interest is then directed to other targets, which are outside the learning situation.

*5.2.3. Criticalness*

The word "criticalness" has often been used in the sense 'to have an opposing attitude'. Here, however, the word criticalness stands for a method of treating knowledge claims: it implies doubting "knowledge" that has been presented without justification and adopting a critical attitude towards the source of knowledge. A critical attitude means, e.g. in concept formation that we require truthfulness and feasibility of the concepts to be used, and also that we reject concepts that do not fulfil these requirements. We should have a critical attitude towards concepts - even though concepts themselves are not true or untrue - because concept formation has a great effect on how the world is experienced and conceptualised. A critical caution must also be emphasised when accepting inferences, which are not logically valid or conclusive, e.g. when making inductive generalisations or predictions based on probability.

In thinking, criticalness means that no propositions are approved without justification. In particular, no proposition is considered absolutely reliable only on the grounds that is has been presented by a given person. Criticalness also involves a readiness to reject all unjustifiable intellectual authority.

*5.2.4. Holistic teaching*

The interrelations between isolated parts, and between parts and wholes, are crucial in learning. They are based on regularities. For example a pile of car-parts is not a whole entity called a car, even though the pile includes every car-part necessary for

assembling a car. In assembling a car it is not sufficient to know the name of each part, nor to master their various functions. One has to know the interrelations between the parts.

Wholes cannot be formed arbitrarily of just any parts. Real wholes, based on logical relationships of concepts and factual interrelations of events, usually belong to a particular branch of knowledge. The formation of artificial wholes may leed to disconnected concepts, which may make understanding difficult. There are, of course, many genuine interdisciplinary wholes; those chosen as objects of instruction must be real, not invented.

*5.2.5. The relation between skill and knowledge*

Curricula tend to be contextually differentiated, so that skills taught by practice and actual doing are usually presented separate from knowledge based on memory. However, knowledge is always involved in skill and skill in knowledge. Knowledge that lacks the element of skill (understanding, application) is not usually feasible; and even the least complicated skills presuppose some knowledge. For instance, teaching history in a way that does not lead to the development of historical thinking, is no different from mere story-telling. Similarly, the knowledge of an equation remains essentially incomplete if the skill to solve the equation is not mastered.

*5.2.6. The relation between experience and reasoning*

School instruction requires acquisition of knowledge based on both experience and reasoning. Experience as a term should not be too closely connected with visualisation, which generally means looking at pictures or watching videos, etc. Observation like this lacks activeness, which is important in learning and entails mobility and the immediate exploitation of observations, both in activity and thinking. The replacement of experience by external illustration hampers the formation of knowledge through reasoning, because concepts as well as reality itself can easily be substituted by mere pictures and figures. When conclusions are drawn from these illustrative pictures, we succumb to arbitrariness in matters where we should be able to aim at valid reasoning. Visualisation as such is important, but in instruction following the principles of a changing conception of knowledge this should be incorporated with activeness and reasoning wherever possible.

*5.2.7. Appreciation of knowledge*

Different communities have clearly different atmospheres or "cultures" in relation to appreciating knowledge. Some value only knowledge whose utility can clearly be seen. In others knowledge itself is a value. In this respect, even family backgrounds can represent very different cultures. Bearing this in mind, the teacher should aim at creating through his own behaviour a conception of knowledge which appreciates knowledge as such, and which does not value merely the immediate utilisability of knowledge. Naturally, attention should also be paid to the practical value of knowledge, e.g. through practical applications.

## Topic II: Issues and questions arising from the paper on values and personal and social development

The discussion and workshop session following the presentation of paper II raised the following points.

- Personal and Social Education was equally important to all learners and at all ages.
- Attention needs to be given to de-briefing in classrooms in order to make explicit what has been learned.
- Personal and Social Development is one of the main aims of education.
- PSD comes from knowledge and understanding implicit in the various disciplines of the curriculum and leads to the growth of the individual's understanding of the world.
- Values education exists in two forms, one explicit, i.e. where there is statutory provision; the other implicit, i.e. by the transmission of values through behaviour and relationships.
- Values education is an inescapable requirement which must be addressed by curriculum developers if education is to provide for "the moral, physical, mental, spiritual and cultural."
- Society seeks a workforce which has a social conscience, shows initiative, individuality and enterprise.
- Values education is necessary if social stability is to be maintained in times of political change.
- Values education has a concern to achieve and maintain a good quality of life for all in society.
- There is a need to determine precisely the aims, content, concepts, terminology and definitions of values education.
- There is a need for research, development, resources, texts, training and networks to develop and maintain values education.
- All pupils should feel they are valued irrespective of background or talents. It is the job of the teacher to seek out and develop the potential of each child.
- Personal and Social Development is about the development of skills in the individual.

  Personal and Social Education is concerned with the development of concepts. It is, however, impossible to tidily separate skills from concepts. PSE is how a school organises PSD.

- Schools should be judged on the total quality of the education provided and not only on academic achievement.

- It is for consideration whether or not curriculum audit can determine the effectiveness of values education within PSD.

- Personal formation and religious studies need have no direct relationship to each other.

- There is a need for formal research into the area of Personal and Social Development.

- In western liberal education the ultimate value is that of the autonomous individual. This can present difficulties to school systems where consensus and democratic decisions are particularly endorsed.

- There is no end point to Values education; for either the individual or the institution.

# Topic III: A case study from Ontario, Canada

## Strategies for the values agenda
## Starter paper by Sydney B. Smyth, SCCC

Although the title of this paper has "strategies" in plural as its key word in fact I am seeking to describe a single long term strategy in one smallish education authority in Ontario, Canada.

The Authority is Scarborough, one of the six cities which together make up the metropolitan area of Toronto. It is case worthy of study because it has been a long time in evolution; it appears to be successful and the circumstances in which it began and in which it continues to operate are of increasing relevance to us in Europe.

I illustrate its success with this quotation.

"At the conclusion of a three year period, the principal and vice-principal of the school felt justified in saying that the school's initiative in Values Education had contributed to an overall improvement in the school tone. The following changes were observed by administrators, teachers and parents.

- Vandalism had declined significantly.
- The number of parent volunteers in the school had increased.
- Teacher morale was higher.
- Student-teacher rapport had improved and discipline problems were significantly reduced in the school and on the playground.
- Student conduct in the neighbourhood had also improved."

Pressure to produce a strategy for Values Education came from one major source, the multi-racial, multicultural, multi-religious nature of the population which had to be served by the public school system in Southern Ontario. The relevance to ourselves in the European situation where social groups, proudly conscious of their differences, must learn to live together in a coherent and harmonious relationship, hardly needs pointing up. In Canada, as long ago as 1969 a federal government commission had recommended scrapping formal religious education in public schools and the undertaking of moral education disassociated from religious education. The first recommendation was not adopted. The second was. In Ontario two kinds of initiative were undertaken. The Ontario institute for Studies in Education (OISE) was commissioned to produce materials for moral education, and each separate Board of Education within the province was required to evolve its own implementation strategy. Scarborough was one of these authorities.

Its response, after a due period of reflection, was to set up the Values Education Centre. It was done quite cheaply making use of spare space in an elementary school (or "junior public school" to use the Canadian terminology). Staff consisted of a co-ordinator and a secretary. The co-ordinator was an experienced teacher with a particular interest in moral education, he having just finished a Masters Degree in this

field. The secretary had no special qualifications but it is interesting to note that after 17 years of this project's existence the same secretary is in post. It is in fact difficult to dissociate this particular organisation from the persons who make it up. They do have a special kind of commitment to the work. Staffing throughout the history of the project has remained at this level, together with the addition on secondment for extended periods of two years of "an associate teacher". The associate teacher usually comes in with a specific remit within the field of Values Education. The present co-ordinator, only the second in 16 years, joined as an associate teacher.

The co-ordinator was responsible through a steering committee to a "programme superintendent", an official equivalent in the Scottish system to an Assistant Director of Education. But the co-ordinator had a very great deal of freedom of operation and a very general remit.

In the knowledge that OISE was producing specific teaching materials for moral education in the classroom, the co-ordinator decided to concentrate his efforts on influencing individuals rather than on the production of a "paper curriculum". This meant that for the first two years of the centre's existence all the work was of an in-service nature and the demand grew. The object was to increase teachers' sensitivity to Values Education and to increase skills. The teachers who came for in-service training were all volunteers. They came for six half days spread over a period of 12 weeks. The majority were from elementary schools or junior public schools. From the secondary schools the teachers were mainly from the field of Guidance.

The work at this stage was classroom focused and depended heavily on the theories and materials produced by the American psychologist and writer, Laurence Kohlberg. The early popularity and success of the courses are ascribed to the quality of the materials, but also to the process of learning which was adopted. This was one that very much encouraged teachers to reflect on their own attitudes to values and, within their own institutions, to the communication of values - whether explicitly or implicitly. With the guidance of the centre staff the teachers were encouraged to do their own thinking and evolve their own programmes for their own situations. The students on these courses were all volunteers and not there as a requirement by the Education Authority. There was, however, never any doubt about the Education Authority's commitment to the programme which is best illustrated by the fact that the centre's running costs, including salaries were met entirely by the Education Authority and that the annual grant disbursed by the authority to the co-ordinator was used to pay supply teachers to cover for teachers on courses, and to cover matters such as travelling and incidental expenses.

Kohlberg's work is probably too well known to need any description beyond a reminder that he focuses very much on moral dilemmas and that his aim is to produce values clarification. It presents learners with an issue, asks them to decide how they would act and then to reflect on the reasons for the actions. In this process they make explicit the basic values often in conflict with each other.

Part of the evolution of the work of the Centre has been a recognition of the limitations of two of the early features of the centre's work: the strict focus on classroom activities and secondly the rather abstract nature of the Kohlberg approach. Moral dilemmas in real life are not resolved by reasoning alone and some means has to be found of involving learners imaginatively and emotionally as well as intellectually. This is one of the issues that has been addressed.

Besides this work through in-service training, the staff of the centre were contributing to the evolution of a policy by the Authority itself. One important product in 1983 was published by the Ontario Ministry of Education under the title Personal and Societal Values: A Resource Guide for the Primary and Junior Divisions.

This excellent paper is commended. The most important outcome, however, of this side of the work is a statement by the Authority, Scarborough Board of Education, published in 1988, Values in Scarborough Public Schools: A Policy Statement. This remarkably succinct document has been enormously influential. It is not reproduced here because it forms the basis of the statement produced for the SCCC and set out in the first of the papers presented by Mr. Robinson to the seminar.

The in-service work with teachers was continued over the years and supported in two principal ways. First, by the readiness of the centre staff to respond to requests for help and support, including frequent visits to schools in the Authority and the contribution by the staff to in-school development and in its communication to parents and local communities. Additionally, the centre produced a newsletter on a frequent and regular basis and in very large numbers. It has certain interesting features. It is on coloured paper. It sticks out from any pile of papers and is noticeable both by its colour and size. It is written almost entirely by the staff of the centre. It reflects their ongoing work. It has acted as a history of the centre's work and has proved invaluable when occasions have arisen in which there has been a need to justify what the centre has done. Its content is almost recognisable as a development of one of the five major statements of value in the Authority's policy statement. In this way a sense of the coherence and continuity of the enterprise has been maintained.

The centre has also created a specialised library - used mainly by staff and teachers on in-service courses. The collection is small, and there is very little classroom-oriented resource material.

One important emphasis has developed through the years. This is a recognition of the significance of the nature of the institution in which Values Education takes place. If the school and classroom environment is not supportive of the values being explicitly taught then there is no possibility of success. A second change of emphasis has been noted already: the need to use materials in the classroom which involve children imaginatively and emotionally as well as intellectually. Finally the need to give "clarification" is recognised; and the modification of values by challenge which comes from other children as well as teachers is now part of the process.

Practice and application also have become important and this is being done by the deliberate cultivation of co-operative learning strategies in classrooms. This originally was a separate development because the importance of co-operation in contemporary life was very much recognised and encouraged by the education authority. It has now become a developmental strand merged with values education.

The centre, with the support of all the authorities in the Toronto metropolitan district and OISE, has created a voluntary organisation for those interested in values in education - OMVEA (Ontario Moral Values in Education Association). OMVEA produces its own newsletter and promotes an annual conference.

I sum up in two ways. I set out first the key features of the pedagogic model currently used; and secondly what I identify as the key features of the programme as a whole.

## The pedagogic model

1. Values education must be based upon
   a. an explicit statement of the values the school system exists to promote;
   b. a supportive, positive school and classroom environment;
   c. classwork explicitly and consciously dealing with values issues (though the materials themselves may not be specially designed for values education.

Perhaps it is best if they are the materials of the subject disciplines in, for example, history and literature, where values issues are pointed up and dealt with).

2. Classwork must
   a. have suitable materials;
   b. use the experience and knowledge of the students;
   c. engage the students emotionally and imaginatively as well as intellectually;
   d. encourage reflection on values and moral actions with a view to clarification and modification;
   e. provide information and evidence to extend understanding of the issues;
   f. provide opportunities to apply values (as for example through co-operative learning processes).

**Key Features of the programme**

Support and leadership by the Education Authority.Working principally by influencing teachers, modifying their ideas and attitudes.Working through a whole-institution strategy.Involving the community and parents in a detailed consideration of school values programme.Making available continuously advice and support.Keeping the values education continuously under review.Sustaining regular and open communication about values education with schools and teachers.

**An Example: Chartland's "Code of Conduct"**

One example is added of the outworking of the values education centre into an elementary school, Chartlands Junior Public School. The attached sheet entitled "Chartland's Code of Conduct" was constructed by a committee representing the community, parents, teachers and the education authority. It involved, theoretically at any rate, all of the parent body who were interviewed by telephone as well as being kept in touch with developments by mail. Based on a statement of values derived from the education authority's statement, it sets out the rights and responsibilities of the parents and community members of the school, of the school staff and of the pupils in the school.

# CHARTLAND'S CODE of CONDUCT

Chartland Jr. P.S.,
109 Chartland Blvd.,
Scarborough, Ontario.
M1S 2R7

*Thus children learn; by wiggling skills through their fingers and toes into themselves; by soaking up habits and attitudes of those around them; by pushing and pulling their own world. Thus children learn; more through trial than error, more through pleasure than pain, more through experience than suggestion. Thus children learn; through affection, through love, through patience, through understanding and through belonging, through doing, through being. Day by day children come to know a little bit of what you know; to think a little bit of what you think; to understand your understanding. That which you dream and believe and are, so too, the children. As you perceive dully or clearly; as you think fuzzily or sharply; as you believe foolishly or wisely; as you dream drably or goldenly, as you bear false witness or tell the truth - thus children learn.*

Reprinted with permission
The Globe and Mail, (1970)

Scarborough Board of Education

*Meeting The Challenge*

## CHARTLAND'S PHILOSOPHICAL STATEMENT

At Chartland, *"Children Come First"*

This is a commitment on behalf of all adults involved in the school that will provide an environment that stimulates academic achievement and personal growth. A written statement of the rights and responsibilities of parents, staff and students will emphasize that commitment.

Chartland, as a Scarborough elementary public school, is able to provide an educational environment which fosters respect for the dignity and worth of all persons. The school actively promotes understanding of the customs, cultures and beliefs of all and combats prejudice and intolerance.

These commonly-held values reinforce the democratic rights and responsibilities of all and are based on the belief in the fundamental worth of all persons regardless of race, creed, colour, sex or background.

This ability begins with the principle of universal access. Everyone is welcome and this results in a heterogeneity which mirrors our city and our nation. It provides the opportunity for students to associate with others whose heritage differs while instilling national pride.

Respect for self and respect for others provide the cornerstone of Chartland's program. Other important values for establishing the school's Code of Conduct are based upon the principles of caring, respect, co-operation, mutual trust, responsibility and commitment to learning.

This document was created from the compiled input received from the community, the staff, and the students of Chartland, and was obtained through questionnaires, interviews and group discussions. The following people helped in the development of Chartland's Code of Conduct:

### Code of Conduct Committee

Cora Backer
Community Representative - Senior Citizen

Jan Bartlett
Teacher Primary Division

Peter Butler
Committee Chairperson - Principal

Judy Cline
Community Representative - Parent

Mohamad Haniff
Community Representative - Parent

Paul Harding
Chartland Community Association
Executive Member

Angela Ng
Community Representative

Laurel Olsen
Parent - Co-ordinator of Block Parents

Sue Parker
Community Representative - Parent

Coralie Pettypiece
Community Representative - Parent

John Tambling
Teacher Junior Division

Judie Thompson
Chartland Community Association -
Executive Member

Mark Tseng
Community Representative - Parent

Joanne Weaver
Co-ordinator - Attendance Check Program

Now comes the most challenging part - the implementation of this document, so that words and intent become reality. As a community member, staff member or student member of Chartland - it therefore depends on you.

## THE RIGHTS AND RESPONSIBILITIES OF THE SCHOOL STAFF

**School staff members have the right:**

- to be given the freedom of employing a variety of teaching styles
- to work in a clean and safe environment
- to be given the adequate and necessary materials, supplies and equipment
- to be in-serviced in regards to implementing new curricula and new programs
- to be given the support and respect of parents
- to be supported by resource staff, the principal and collegues

**School staff members have the responsibility:**

- to provide a stimulating learning environment
- to contribute to the individual's emotional and academic needs
- to supply a comfortable environment that will foster trust and rapport
- to recognize children as individuals and respect their special qualities
- to be just with the child during conflict situations; using logical consequences in relation to discipline
- to communicate with the parents in an open dialogue
- to evaluate and to decide what materials are appropriate
- to co-operate with the staff to develop specific school programs
- to meet the objectives set forth by the Ministry, Board and the School
- to utilize resource personnel
- to be aware of new educational strategies
- to attend in-services provided
- to set a model of positive attitude towards life
- to assess and meet the needs of each child

## THE RIGHTS AND RESPONSIBILITIES OF STUDENTS

**Students have the right:**

- to a sound academic education as a basis for future learning and endeavours
- to be provided with a safe, stimulating and challenging learning environment
- to be provided with access to current progressive technology and methodology
- to be taught good work habits
- to be given a good role model to follow
- to be respected as individuals with different abilities, interests and backgrounds
- to be respected - with pride and dignity
- to be free from all forms of abuse
- to be given positive feedback to enhance self-growth
- to be shown sexual equality

**Students have the responsibility:**

- to be punctual
- to be dressed appropriately
- to be well rested and attentive
- to complete assignments
- to exercise self-discipline
- to ask for help
- to utilize skills constructively
- to show respect for authority, the property of others and the environment

## CHARTLAND'S VALUES

**Developing:**

- respect for self and others
- consideration and caring for all
- an ability to listen to others with understanding and sensitivity
- a feeling of being welcome and comfortable at school

**Developing:**

- self motivation
- a life-long love towards learning and new ideas
- independent use of learned skills
- appropriate study habits and organization skills
- the ability to communicate with those around you

**Developing:**

- a positive attitude
- responsibility for one's own actions and behavior
- an ability to understand and deal with change
- concern and active involvement in the environment



## THE RIGHTS AND RESPONSIBILITIES OF PARENTS AND COMMUNITY MEMBERS

**Parents and community members have the right:**

- to expect that the quality of education is being given by competent teachers
- to expect that the program is challenging
- to expect that the child's educational needs are being met
- to expect the school to provide excellent role modelling: a clean building which is, safe and organized, teachers who are good citizens and a principal who is a compassionate leader
- to be kept informed by
  - (a) regular reporting (written)
  - (b) telephone communications
  - (c) personal interviews
  - (d) curriculum outlines and changes to program
  - (e) announcements of meetings about special school events
- to feel welcome to participate in the school program
- to be shown respect by all school personnel

**Parents and community members have the responsibility:**

- to show an interest in and to be involved in their child's day-to-day school life
- to provide a good example as neighbours, citizens and extended teachers and to provide a stimulating home environment
- to try to maintain a co-operative rapport between home and school
- to inform school of any personal problems which could interfere with their child's development
- to be accessible for discussion concerning their child's progress
- to acknowledge and show respect for home/school communication and to include their child in discussions of information
- to guide their child to show respect for school property, other human beings and a overall respect for life

## Topic III: Response by Paul Vedder, SVO

The project described in the Working Paper arose because of a need for discipline. This is, of course, a problem for school systems but values education should focus on something other than discipline - the importance of co-operative learning.

Characteristics of the project were that it required:

- personal involvement rather than just producing papers
- voluntary involvement to bring about something new
- the development of a well documented and accountable structure
- a recognition that values education is not restricted to only those directly involved in school practice
- a recognition that teachers need a non-hierarchial, possible support system which controls and directs but has its foundation in the activities of the participants themselves. This support structure needs formalising if it is to be as effected as is hoped.

The process of achieving consensus is an important one; the discussion and negotiation are critical activities. When consensus has been reached there is a danger that development might stop. One possibility to overcome this would be for schools to have the opportunity to gain new information, new resources. In this way the system would be less likely to stagnate.

It was also suggested that a strategy such as that put forward in Paper 3 would not be feasible in countries where there are significant groups who hold values incompatible with those held by the majority or dominant social group.

## Topic III: Issues and questions arising from the case study from Ontario

The discussion and workshop session following the presentation of paper III raised the following points:

- Values Education is a central and important feature of the Canadian curriculum but there is no static, finished position.
- Values education is at least about a clarification of ideas about values.
- Conflict resolution is one main focus of values clarification.
- Commonality is one desirable outcome of values clarification programmes. Equally, appreciation of diversity is a distinctive outcome.
- Values education can often politicise.
- Statements about values must be qualitative rather than quantitative.
- Consensus may not be an objective worth striving for since we live in an increasingly diverse society.
- Values can create conflict within the individual.

# Final plenary session

In the concluding session of the seminar participants considered a values agenda drawn up by one of the working groups. This took the form of a set of headings and sub headings for consideration.

- The "intrinsic qualities of the learner"
  . real needs
  . the child living in a social setting
  . the teacher as learner
  . the pupil as teacher.

- Requirements at all levels include:
  A sense of ownership in terms of personal involvement for both pupil and teacher. Equally the wider community of support staff, parents and politicians need a sense of ownership in schools' values systems. There must be a recognition of commonality as well as differences.

- Institution support is needed in terms of:
  . structures and people
  . pastoral support.

- Curriculum support is needed in terms of:
  . pedagogy, then
  . materials.

- Appropriate accountability structures
  . recognise processes and not cognitive development
  . require recording progress
  . should include the "community".

- Continuous change requires
  . discussion among teachers and parents
  . documentation.

In addressing the questions;
  . What is the role of the school in values education?" and
  . What is the role of the teacher in values education?"

consideration must be given to:
  . School management
  . Pedagogy
  . Curriculum content.

Some observations from the final discussion included:

- Curriculum is not an abstract or absolute term, it is a set of dynamic processes, it concerns all activities in a school.

- Values education is a political issue and needs to be grappled with by educationists.

- To change the nature and value system of schools in any significant way it would be necessary to give the curriculum a balance different from that which presently creates our view of curriculum.

- Evaluation mechanisms are needed, not only to determine how SCCC is coping with this initiative, but of the overall achievement of essentially qualitative goals.

- Values education requires professionalism in teachers.

- The importance of the ways in which we make decisions is worthy of further careful consideration.

- There is a paramount need for a commitment to values education and accountability mechanisms within the institution if values education is to be effective.

**Concluding remarks from Dr. W. Gatherer, Gordon Cook Foundation**

Dr. Gatherer, on behalf of the Gordon Cook Foundation, thanked SCCC, SCRE and CIDREE for the invitation to participate in the seminar. He briefly outlined the beliefs and aims of the Gordon Cook Foundation and concluded with the following remarks.

Society renews itself through the schools. The Cook Foundation wants to help society do this through schools and would like to further the work begun here today. He pointed out that the Cook Foundation was not confined to Scotland and the UK and would be willing to consider proposals from Europe. The Trustees of the Foundation want to make the best possible use of their funds to help young people to become better citizens.

# Postscript

In March 1991 the Executive Committee of CIDREE decided that, in the light of the interest expressed at the Glasgow Seminar, and the importance of the values dimension of the curriculum, an international programme on "Values in education" should be instituted as one of the first CIDREE collaborative programmes. This is due to start in September/October 1991 and will run for at least a three year period.

# Appendix 1

HEINZ SCHIRP

## HUMAN RIGHTS AND MORAL-COGNITIVE DEVELOPMENT

Assumptions, outline and findings of a school-based research-project to develop a moral-democratic sense of judgement

Arbeitsbericht Nr. 15

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1. Basic Elements

2. The Development of a Moral-Democratic Capacity

   2.1 The Stages of Moral Development
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   2.3 Just-Community

3. The Project in Practice

   3.1 The Dilemma-Approach
   3.2 The School Community
   3.3 Preliminary Experience and Results

4. The Moral-Cognitive Approach and Human Rights

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Introduction

In recent years there has been considerable debate in the Federal Republic of Germany on the assumptions, aims and concepts of value-education.

Put briefly, this controversy proceeds from two premises. On the one hand it is demanded that the traditional virtues with their emphasis on socially desirable behaviour and norms be transmitted. On the other hand it is demanded of schools and educators that through their stress on the notions of emancipation, involvement and political participation, their pupils should be enabled to address the society critically.

It seems to us that neither "indoctrination and the learning of virtues" nor "conflict-theory and a critical distancing of the society" not to speak of a "relativism of values" is the right direction for schools and education to take. What follows, therefore, is the description of the development of a moral- cognitive sense as a genuine alternative to these.

At present in North Rhine-Westphalia we are engaged in a research project with a few schools which is based upon the developmental- psychological status of the children and adolescents involved. We are working closely with the Pedagogical Institute of Fribourg University in Switzerland to develop and test materials which cultivate a sense of moral judgement. In addition to this, we are experimenting with democratic structures which, through the involvement of the pupils, should constitute an integral part of school life.

This report can do no more than sketch the assumptions on which this work is based and give an indication of the initial findings.

## 1. Basic Elements

The following is an outline of five elements on which our concept of human rights- and values-education is based.

o Socio-theoretical basis

It is essential for a democratically constituted community that it be based on a consensus of norms and values. Can we say that such a consensus exists, or are State and Society not in the oft-cited crisis of legitimacy, in particular in the field of human rights? In the face of mounting economic, ecological and social crises, it is surely the case that solutions to conflict are sought more often in a short-term technological pragmatism and economic advantage than in a consideration of rights, interests and needs. The question of an appropriate future produces increasingly contradictory responses. The present uncertainty as to

the correctness of norms can, for instance, be traced to the fact that the general system of values no longer accords with people's practical interests. (1)

o Adolescent-sociology basis

Adolescent-sociological analyses show that the uncertainty over norms which is communicated through the society leads to very diverse political behaviour. A large proportion of young people refuse to become involved in the democratic processes of the society, feeling the nature of the system itself precludes their making a valid contribution to it. This leads to a retreat into their private sphere, into subcultures or into 'scenes' based on consumption which might be summed up in the words of a current hit-song 'Don't worry, be happy'. Side by side with this, however, exists the potential for protest and demonstration which at the moment makes common cause with radical-democratic challenges to state policies ('the arms-race', 'the environment', 'apartheid', 'opposition to the carrying-out of a census'). (2)

o Philosophical-ethical basis

One of the principal questions that permeates the philosophical discussion on values and moral education is this: Given a realistic value-ethic, is it possible to construct a catalogue or even perhaps a hierarchy of values? If that were to be the case, then education on moral conduct could look to this scale of values for guidance. The rule could then be that in the case of a conflict of norms and values, one should orientate oneself on the values on the next highest step of the scale. All attempts at establishing such a scale of values which operates independently of a context have proved futile. Futile above all because such a hierarchy cannot be established in a pluralistic, ideologically and religiously neutral, democratically constituted society. Furthermore, the strict adherence to such gradations of values would not lead to that which for a democracy is the 'conditio sine qua non' - the individual and common commitment to good judgement and freedom of action. Democracy depends largely on this judgement.
Modern discourse-ethics has returned to the formal principle of examining values. In Kant's philosophical tradition this principle aims to make the individual examine the motives underlying his conduct to ensure they are compatible with the dignity and rights of all other people. The individual must reconcile his conduct with the interests of others if he is to ensure its moral legitimacy.

o Developmental-psychological basis

Before embarking on an attempt to communicate to children the meaning of human rights as a universal expression of values, it must be asked whether this is possible and, if so, how. Can children and adolescents comprehend such a structure of values? The developmental-psychological work of Jean Piaget and Lawrence Kohlberg demonstrate how important it

is to take into account the moral-cognitive stage of development children and adolescents have reached.

Piaget divides the development of moral judgement into three stages:

- the observance of given rules; (moral realism)
- the acceptance of agreement in the peer group; (cooperative sense of justice)
- the training of the independent will; (consciousness of the concept of justice). (3)

The work of the American psychologist and teacher Lawrence Kohlberg, which is rooted in these ideas, will be dealt with in more detail later, as it forms the basis for our practical studies in the school.

o Pedagogical basis

Empirical research on the question "What is a 'good' school?" has shown an irrefutable relationship between educational concepts and the quality of the school. The characteristics of a good school are that

- it connects the learning of individual subjects with general educational conduct,
- there is a high degree of consensus among staff-members on the educational philosophy of the institution,
- it sees itself as a material constituent of the lives of its pupils, and thus imparts a sense of relevance through the social make-up of the school environment,
- a benevolent social atmosphere prevails.

In schools which lack such a pedagogical consensus, teacher dissatisfaction and pupil indifference can often be observed. Brookover et al. speak of 'a sense of futility'. This, in turn, affects the pupils' performance. (4)

The educational formation and learning performance of a school are dependent on one another. This presupposes that education is an integral part of school-life and classes. Studies on 'the hidden curriculum' have shown that all the admirable norms which we wish to impart to our pupils in different variations and in different subjects remain ineffective if they are at variance with the experience of everyday life in the school and in the classroom.

Summary:

The aims of our study on values-education are:

1. It should enable the pupils to engage in a rational discussion on values and lead to an analysis of the justification of values.
2. Thereby, it should contribute to the development of a sense of moral-democratic judgement.
3. It should lead to the questioning of the validity of norms and values for all individuals.
4. It should take into account the capacity to reason and judge which will depend on the pupils' stage of development.
5. It should help to improve democratic communication and participation in the school as a whole.

## 2. The Development of a Moral-Democratic Capacity

### 2.1 The Stages of Moral Development

The school-based research project in North Rhine-Westphalia is based on the concept of moral-cognitive development which springs from the work of the American psychologist and teacher Lawrence Kohlberg. We wish to sketch these ideas, as they are essential for an understanding of our work and its findings.

The empirical research of Kohlberg and his followers can be summarized as follows:

- Moral-cognitive development proceeds in stages. Each stage is defined in terms of the moral reasoning which it employs.
- Stages form an invariant sequence. Individual stages cannot be skipped.
- The stages form a hierarchy with each higher stage reintegrating and 'elevating' the lower ones.
- The stages are universal, i.e. they retain their validity in the most diverse cultural settings.
- After a stage 0, the pre-moral stage (roughly corresponding to the infant which acts and reacts purely on the basis of wants), we can distinguish three levels of moral development.
  - the preconventional level
  - the conventional level and
  - the post conventional level.

Each level can be further divided into two stages so that altogether there are six stages. These can be seen in the following table. (5)

## THE SIX STAGES OF MORAL JUDGMENT

| Level and Stage | Content of Stage: What is Right | Content of Stage: Reasons for Doing Right | Social Perspective of Stage |
|---|---|---|---|
| ***Level I: Preconventional*** Stage 1: Heteronomous morality | Sticking to rules backed by punishment, obedience for its own sake, avoiding physical damage to persons and property | Avoidance of punishment, superior power of authorities. | *Egocentric point of view* Doesn't consider the interests of others or recognize that they differ from the actor's, doesn't relate two points of view. Actions considered physically rather than in terms of psychological interests of others. Confusion of authority's perspective with one's own. |
| Stage 2: Individualism, Instrumental purpose, and Exchange | Following rules only when in one's immediate interest; acting to meet one's own interests and needs and letting others do the same. Right is also what is fair or what is an equal exchange, deal, agreement. | To serve one's own needs or interests in a world where one has to recognize that other people also have interests. | *Concrete individualistic perspective.* Aware that everybody has interests to pursue and that these can conflict; right is relative (in the concrete individualistic sense). |
| ***Level II: Conventional*** Stage 3: Mutual interpersonal expectations, Relationships, and Interpersonal conformity | Living up to what is expected by people close to you or what people generally expect of a good son, brother, friend, etc. "Being good" is important and means having good motives, showing concern for others. It also means keeping mutual relationships such as trust, loyalty, respect, and gratitude. | The need to be a good person in your own eyes and those of others; caring for others; belief in the Golden Rule; desire to maintain rules and authority that support stereotypical good behavior. | *Perspective of the individual in relationships with other individuals.* Aware of shared feelings, agreements, and expectations which take primacy over individual interests. Relates points of view through the concrete Golden Rule, putting oneself in the other guy's shoes. Does not yet consider generalized system perspective. |
| ***Level II: Conventional*** Stage 4: Social system and conscience | Fulfilling duties to which you have agreed; laws to be upheld except in extreme cases where they conflict with other fixed social duties. Right is also contributing to the society, group, or institution. | To keep the institution going as a whole and avoid a breakdown in the system "if everyone did it", imperative of conscience to meet one's defined obligations. (Easily confused with stage 3 belief in rules and authority.) | *Differentiates societal point of view from interpersonal agreement or motives.* Takes the point of view of the system that defines roles and rules; considers individual relations in terms of place in the system. |
| ***Level III: Postconventional, or Principled*** Stage 5: Social contract or utility and Individual rights | Being aware that people hold a variety of values and opinions and that most of their values and rules are relative to their group. Relative rules usually upheld in the interest of impartiality and because they are the social contract. Some nonrelative values and rights (e.g., *life* and *liberty*) must be upheld in any society and regardless of majority opinion. | A sense of obligation to law because of one's social contract to make and abide by laws for the welfare of all and for the protection of all people's rights. A feeling of contractual commitment, freely entered upon, to family, friendship, trust, and work obligations. Concern that laws and duties be based on rational calculation of overall utility, "the greatest good for the greatest number." | *Prior-to-society perspective.* Rational individual aware of values and rights prior to social attachments and contracts. Integrates perspectives by formal mechanisms of agreement, contract; objective impartiality, and due process. Considers moral and legal points of view, recognizes that they sometimes conflict and finds it difficult to integrate them. |
| ***Level III: Postconventional, or Principled*** Stage 6: Universal ethical principles | Following self-chosen ethical principles. Particular laws or social agreements usually valid because they rest on such principles; when laws violate these principles, one acts in accordance with principle. Principles are universal principles of justice: equality of human rights and respect for the dignity of human beings as individuals. | The belief as a rational person in the validity of universal moral principles and a sense of personal commitment to them. | *Perspective of a moral point of view from which social arrangements derive.* Perspective is that of a rational individual recognizing the nature of morality or the fact that persons are ends in themselves and must be treated as such. |

## 2.2 The Stimulation of the Capacity for Judgement

From this analysis of the stages we can devise a framework for pedagogical action in the school.

- Firstly, teachers must recognize the level of development the pupils have already reached; they must be aware of the reasoning-structure, the type of argumentation which pupils will apply to problems and conflicts.

- Secondly, they must confront the pupils with moral conflicts and value-dilemmas.

- Finally, they must bring their pupils to tackle argumentation and analysis in forms which lie above their present levels of reasoning.

The pupils can also be confronted with stories, situations and experiences in which people have to decide between two competing values - e.g. between life and property; friendship and law; self- interest and solidarity; law and human-rights.
In each of these cases, the pupils indicate how the person should behave. It is important that the pupils be able to explain why the people should react in one way rather than another.
It is also part of the teacher's task to confront the pupils with reasons from the next highest stage so that the cogency of the arguments can be questioned.

This stimulation of the ability to make moral judgements through being confronted with arguments from the next highest stage forms the core of our project.

Behind this lies the acknowledgement, that each stage must be seen as a structured whole which springs from the subjects themselves. It is, therefore, impossible to 'teach' a higher stage - it must emerge as a result of the interaction between the subject and social conflict. In fact empirical studies show that children do not retain this 'learned' reasoning which is not internalized; when questioned, they quickly return to their 'own' level of moral judgement.
A central difficulty which arises here is the simple fact that the ability to engage in a moral discussion does not automatically lead to moral behaviour - insight and conduct are two different things.

A second, related, criticism points to the fundamental distinction between psychological research and practical pedagogical considerations and speaks of a 'psychologist's fallacy'. Put bluntly, not everything the psychologist finds important will be significant for the teacher.

In practical terms this means:
Moral judgement can and should not be learnt in the school from fictional texts; it must be based on problems and conflicts arising from the pupils' area of experience. Ultimately the school's objective should not merely be to deal with abstract ideas; it should be more interested in awareness, perception, skills and knowledge as the basis for decision-making and problem- solving. Thus moral-cognitive dilemmas and problems should be interwoven with the subject themes and the content of lessons.

2.3 Just-Community

The rationale behind the development of a sense of moral judgement must ultimately be that it influences conduct. Therefore the school environment should be a source of experience in which pupils can learn to take part in the decision-making process.

Durkheim, Piaget and Dewey have all drawn attention to the fact that a decisive reason - if not the decisive reason - for children's moral criteria shifting their focus from the external moral world of adults to communally developed and accepted standards, is the evolution of rules in the course of living and working with peers. The 'hidden curriculum' also comes into play here. If pupils who can discuss theoretical moral dilemmas in lessons and devise solutions which are considered fair by all concerned, then recognize that such solutions are disregarded in school life, indeed that school life appears to be organized on totally different principles, they could conclude that reasoned moral judgement is just so much idealistic talk, divorced from reality.

Kohlberg brought this to its logical conclusion. The establishment of a just-community school in 1974 represents an attempt to give pupils a real democratic say in the running of the school. This should ensure that the connection between the development of a sense of moral judgement and social conduct will be made. This form of just-community school is known as a 'cluster school', which means that pupils from different age-groups and courses in the larger school take part in this programme on a voluntary basis. Thus this form of organization is a 'school within a school'. Its underlying concepts are:

1. The school should be run democratically, with staff and pupils each having one vote in the making of school decisions. The consequences are that: (a) rules are arrived at on the basis of agreement between teachers and pupils rather than being handed down from above; (b) all the important questions of administration, discipline and school policy are decided in a weekly face-to-face full-community meeting.

2. Both the administration and the community meetings should use fairness and moral criteria as a basis for reaching decisions.

3. The school curriculum, especially in the area of social studies, contains discussion designed to stimulate moral development and lays particular emphasis on an understanding of the ideas of democracy, rights and justice. The discussions in lessons of morals, rights and democracy are connected to the decisions reached in the community meetings as well as to the relation of the school to the entire school-system and to the society at large." (6)

With these three elements

- a development-oriented series of stages
- moral intervention as a means of stimulating moral judgement
- a just-community school as an attempt to combine the structures of judgement and behaviour

I have tried to sketch the approach of our project to moral- democratic education. What follows is a description of the project in practice in the school and the initial results we have observed.

## 3. The Project in Practice

The practical and research work of the DES project centres on three schools - a 'Hauptschule', a 'Realschule' and a 'Gymnasium'. (These are two forms of middle school and a grammar school). The approach already sketched is being tried out here. In a second phase other interested schools - of which there are a considerable number - can be supplied with appropriate suggestions and help in the form of materials, handouts and advice. After a thorough introduction to the concept of moral-cognitive development, the schools taking part have each held planning conferences where the scope and aims of the activities have been defined.
I intend to highlight the work which has proved to be central for all schools and which should therefore be transferable. (7)

### 3.1 The Dilemma-Approach

It was decided in all three trial schools to examine the content and aims of the subject curricula with an eye to values-conflict. The following issues emerged:
rules, laws, conscience, feelings, emotions, authority, rights, agreement, trust, reciprocity, punishment, justice, life, property, truth, sexuality, eroticism, solidarity, utility, profit.
It became clear in the discussions that the subject curricula offered a rich source of values-conflict which would be relevant both to the general education and the specific subject needs of the learners.

In the individual planning groups it was decided to systematically introduce dilemma-discussions in the following subjects:

- German (literature classes)
- History (development and change of values-systems)
- Politics/Social Studies (values and vested interests)
- Biology (the environment, health, man and nature)
- Geography (responsibility for the environment).

In the participating schools, groups based both on subject areas and on the wider curriculum were and are

- analysing schoolbooks, pupils' workbooks and current materials from a values-conflict standpoint; - adapting suitable materials for use in lessons;
- identifying the framework of moral levels inherent in the material as an aid to dilemma-discussion;
- developing methodical aids, impulses and suggestions.

Many lessons have been recorded in sound and vision to help in their subsequent assessment. Simple aids to the documentation of the topics, aims and experience of these lessons have been developed. The practice of dilemma discussions has been considered in subject meetings and workshops and these have, in turn, produced further suggestions. These 'dilemma' lessons are so distributed that two lessons of this kind can take place in different subjects in each week.

3.2 The School Community

The idea of the Just-Community-Cluster-School as conceived by Kohlberg and realized in certain American schools, had to be modified to take into account the organizational and legal circumstances of schools here. The basic intentions are comparable, however. Community meetings will take place in all the trials schools,

- in which, for instance, all classes of a year or a two-year group take part,
- the topics of which will have already been prepared by the pupils in their classes,
- in which the problems and conflicts arising from school life which the pupils wish to see discussed, can be dealt with,
- which can be lead and largely independently organized by the pupils themselves,
- in which pupils and teachers are equal partners in the discussion,
- in which the pupils can discuss communal school-problems and seek effective rules for conflicts - in which rules can be sought on the basis of their soundness and validity for all,
- in which rules can be established and adhered to,- in which the effects and results of self-formulated rules of behaviour can be critically observed.

These community meetings will also be recorded and documented, insofar as this is possible.

## 3.3 Preliminary Experience and Results

At present we are still in the experimental phase in the schools, thus we are not in a position to make definitive statements on the basis of the empirical research conducted so far (questionnaires on the moral-cognitive structure and the school-atmosphere, interviews with pupils). Therefore I will restrict myself to an evaluation of our own experience and a description of the results apparent to a participant-observer.

- The concept of moral-cognitive development has a mobilizing and sensitizing effect on teachers.

We know from empirical studies on school-quality that the teacher is a decisive factor when the question of values and norms is raised. The concept of moral-cognitive development is of interest to teachers not least because it gives them a pedagogical iinstrument to view judgement-formation from the perspective of the pupils and to adjust their teaching accordingly.

In this way, teachers come to a better understanding of their pupils. Almost all teachers have picked out this sensitizing aspect as particularly important. This concept leads simultaneously to a greater emphasis on the school's wider educational role; it opens up a discussion on the aims and methods of education and reinforces pedagogical commitment. It is precisely this debate on values-education amongst staff-members that appears to be particularly effective in promoting the development of schools.

- The concept promotes the view that for effective learning, the link between social and academic skills must be forged.

The realization that questions of values are an essential part of the individual subjects challenges the subject teacher to confront the pupils with such problems and to help them refine their ability to judge.

There is good evidence to suggest that the role of the teacher also undergoes a broadening from that of 'subject teacher' to 'educator'. Pupils, made aware that solutions have a human dimension, realize that expertise and values are inseparable elements of a decision.

- Education can become an integral part of lessons and school.

The opportunity of democratic participation has significance for both teacher and pupil. For the teacher, it involves taking seriously the interests, conflicts and needs pupils encounter in the school and assisting in their coming to terms with them. Here we observe another change in the teachers' role: they must justify decisions and set them against pupils' legitimate suggestions. Such a discussion on equal terms is a part of a democratic

culture within the school. For the pupil, it means that their ideas and concerns are taken seriously. They learn to take the interests of others into account when considering solutions to conflicts and demanding changes; they learn to question the acceptability of a regulation to fellow-pupils. This empathizing, seeing the problem through the eyes of another, is a prerequisite of a democratic sense of judgement. At the same time an attempt is made to narrow the gap between a cognitive insight and making the appropriate adjustment to personal conduct and behaviour.

o The limits of and structural resistance to participation in the school are revealed.

It should not be disguised that there are problems associated with the moral-cognitive approach.

- Pupils find that the possibilities of putting their ideas into practice are limited. In many cases there are legal obligations binding the school administration, teachers and pupils. This can lead to resignation summed up in the reaction: "We can't change what's really important anyway!" There is a real danger that participation in the school lapses into nothing more than a playground.

- There is the danger that dilemma-discussions can become rituals if the method is applied in a stereotyped way.

- Moral discussions and the formal involvement of pupils in community meetings are limited in their effect. It is more important that the schools themselves offer alternatives to the usual school and classroom experiences. They should innovate pupil-oriented forms which motivate pupils to appreciate new possibilities of learning and conduct.

Personally, I feel that it will be necessary to link the moral- cognitive developmental approach to a broader pedagogical one. This second approach must be characterized by an opening of the school in the direction of Community Education.

On one side

- Moral-cognitive dilemmas in subject lessons
- Encouragement of involvement in shaping lessons
- School-community meetings and participation in all areas of school life

On the other side

- Pupil-oriented learning, project work
- Learning 'on the spot', in the community, opening of the school through working with persons, groups, experts from the area
- The school as meetingplace

Both approaches support one another and help to put subject- learning, values-education and social concern in a broader context.

### 4 . The Moral-Cognitive Approach and Human Rights

In Kohlberg's delineation of levels, individual and human rights belong to the postconventional level. (See Table, page 5).

The postconventional level describes the fundamental values and rights governing the regulation and laws valid in a state. 'Life', 'liberty', 'equality before the law', 'human rights' are examples of values against which the validity of a society's legal foundation could be measured.

Levels 5 and 6 undoubtedly demand extremely high levels of argumentation and reflection. The question has therefore often been posed as to whether schools can possibly bring pupils to a postconventional level.

In our experience, most pupils in the lower secondary school can be placed somewhere on the moral-cognitive levels 2 and 3. How, then, can a framework of human-rights education be constructed which connects the (pre)conventional and the ambitious postconventional standards? The following elements can be identified from our approach.

The starting-point for such a development-oriented approach is the moral-cognitive stage of the pupils and the

- experience
- influences
- social group

on which they have based their previous values-decisions. The values-decisions of levels 2 and 3 are principally based on one's own interests and the assumption that other members of the group will also act in their own legitimate interests. Correct conduct is therefore seen as a fair balance of interests. At the same time the interests of the other members of one's own social group must be considered.

seen as a fair balance of interests. At the same time the interests of the other members of one's own social group must be considered.
Level 4 introduces a 'system perspective' to some extent. Correct decisions and conduct spring from the belief that there are rules and laws valid for the entire society, not just for one's own isocial group.
Level 5 goes further. Here the assumption is that 'legality' (laws, state regulations) and 'legitimacy' (human rights, justice) are associated with one another.

A revealing connection between these levels can be made if values- conflicts (dilemmas) and their solutions can be considered to see

- if they can be applied to other social groups, communities or state regulations (transferability)
- if they take into account the interests and needs of all other people (generalization).

Given this need for rationalization, teaching methods are particularly important. Moral-cognitive informed teaching must help the pupil

- to make a ruling based on the specific situation of individuals of other social and cultural communities, to acquire knowledge about their situation and needs in order to be capable of making a reasonable judgement (change of perspective)
- to put him or herself in the position of those individuals affected by such a ruling, to understand and take seriously their difficulties and needs (empathy).

The consideration of these three stages (assumptions based on specific levels, development aims, development methods) with a view to teaching, can be presented in the following way.

Moral awareness and the reasoning-structure of pupils are based

| on their own EXPERIENCE | on their own SOCIAL GROUP | on their own INFLUENCES |
|---|---|---|
| o In many aspects of life regulations play an important part. | o Norms and rules determine the life in my group, too. | o Regulations also affect me directly. |
| o In different questions of values, there are different rationalizations for moral decisions. | o It is best when a regulation takes the interests of all members of the group into account. | o The influence my conduct towards and my relationship with the other group-members. |
| o I must establish the cogency of the reasoning in each case. | o I must take part in the development of such regulations. | o I must reconcile my interests to those of others. |

CHANGE OF

FORMATION OF

Subject knowledge and insights into the specific living conditions of individuals of other social and cultural communities.

PERSPECTIVE

EMPATHY

| TRANSFERABILITY | GENERALIZATION |
|---|---|
| o Not all regulations can be transferred to other individuals, groups or communities. | o Each regulation cannot be borne equally well by all those affected. |
| o Do values decisions take the cultural, political and ideological identities of others into account? | o Values decisions should be examined to see if they take the needs of all those affected into account. |
| o What must I, or must we put up with as a result of such a values decision? | o Can I wish that this regulation should apply to me and everyone else? |

Based on these didactic reflections we have tried to develop - together with the teachers of the above mentioned schools - methodological aids and materials for the various lessons. The aim of these materials is to highlight the relation

- between the moral perspective and judgement of the students on the one side and those of other individuals and social groups on the other to
- between values and value decisions which are acceptable ourselves and those which are acceptable to people of different cultures and to mankind in general.

In these materials the value conflicts are again presented as moral dilemmas which have to be solved.
More and more the students have to take over the perspective of those people who are involved in a specific moral conflict and have to examine their own moral decisions whether they can be accepted by other people and groups, too.

As an example of the structure of such sequences we'll point out three themes:

**1. theme: "The discrimination of girls and women"**

- sex specific socialisation in education, family, school ... (group)
- sex specific discrimination in working life, working places, wages ... (society)
- the role of girls and women in other cultures (Islam, India) (Human Rights)

**2. theme: "Minorities"**

- outsider in playing-groups, teams, peer-groups (group)
- discrimination in daily-life (immigrants, handicapped, children Exemplary unemployed ...) (society)
- the suppression of political, social, cultural minorities (Human Rights)

**3. theme: "The dignity of man/woman" "Human dignity"**

- "Do unto others as you would others do unto you!"
  Why I want to be respected as child, friend, pupil, student ... (group)
- "That's degrading!"
  Unfair rules, degrading punishment, unjust laws ... (society)
- Human Rights and the dignity of man/woman in our society, other cultures, religion ... (Human Rights)

Each sequence of each theme tries to lead the perspective of students from an individual point of view to the next higher stage of moral-cognitive development.
From one issue-dilemma to the next they have to compare their individual perspective with that of their social group, the group perspective with that of our own society and the moral and legal basis of our society with the perspective of all other people.

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We believe this procedure to be a promising approach to implement the moral-cognitive basis for Human Rights education.

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